UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

John Haynes Holmes, *Editor in Chief*

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Francis Neilson | Louis L. Mann | Curtis W. Reese

Types of Transition

By A. EUSTACE HAYDON

"Headlong America"

By THEODORE DEMAREST WALSER

New Scriptures

By J. T. SUNDERLAND

Are D. A. R. Women Exploited?

By BRADLEY STONE

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME CIV | MONDAY, FEBRUARY 10, 1930 | NUMBER 21

UNITY

We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer up of strife and sedition worthy of bondage and banishment . . . . that all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled . . . . What harm is there in this . . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the "Most Great Peace" shall come . . . Is not this that which Christ foretold. . . . Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. . . .

Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind.

—Words of 'Bahá'u'lláh.

No imaginative person can fail to see what we may call the ridiculous side of the London Naval Conference. The spectacle of the representatives of Christian nations meeting together to discuss how many death-dealing weapons it is necessary for each nation to have in order to live safely in the same world with all the other nations, is assuredly a sight to move the gods to laughter. On the other hand is the intensely tragic side of this Conference. For these endless discussions, public and private, only serve to reveal the fact that nationalism, and not Christianity at all, is the real religion of our time. Christianity is a profession, a pretense, a performance. What actually means something is that religion of selfish aggrandizement and power which dictates instruments for the potential destruction of mankind. But we are unscientific if we view this Naval Conference from these two absolute points of view. The world does not move in terms of absolutes. Its progress is always relative, and there is no accurate perspective upon anything that happens among men except that of the relation between past and present. There is nothing either ridiculous or tragic in the London Conference when it is seen as something new in the history of our race. Nations, as political entities, have always been uncivilized. The right to arm in pursuit of national ambitions, as well as in defense against aggression, has for centuries been regarded as one of the distinctive attributes of sovereignty. Within the life-time of persons not yet old it has been regarded by nations as "an unfriendly act" to question the size, character and purpose of their armies and navies. But now, behold, these nations are sitting down together to the end of finding a common basis of agreement upon this arms business. In essence this is a surrender of national sovereignty of unprecedented significance. Relatively speaking, it is a step into a future of which only the bravest prophets in the past have dared to dream. Regardless of what the Conference does or does not do, we are getting forward.

Is President Hoover trying to fool the people on this unemployment situation? We do not believe so. But we are sorely tempted to believe that President Hoover is himself being fooled by his Secretary of Labor, Mr. Davis, a hold-over from the Harding-Coolidge regime. At any rate, on January 22nd last, Mr. Hoover issued from Washington, on the authority of Secretary Davis, a statement on unemployment in which he said in effect that everything was just too lovely for anything. Within twenty-four hours this statement was answered, in a way to make the President groggy, by Miss Frances Perkins, State Commissioner of Labor in New York. She showed, on the basis of exact data covering the first fifteen days of January, that in the largest industrial state in the Union current unemployment is the worst known since 1914. She proved that there has been "a steady decline in employment since August," and that this decline, so far at least as New York State is concerned, is still continuing. But Miss Perkins did more than question Secretary Davis's figures. She challenged the honesty of the official statement which presented these figures to the public. Thus, she wanted to know how the Department of Labor could publish on January 22nd statistics covering the period from January 10th to 21st. When did official statisticians ever work with this rapidity before? But worse than this—the Department of Labor was pretending to report conditions for the country at large, and yet, says Miss Perkins, her office had not been consulted nor her figures asked for, yet most of the country's key industries are located in New York. We call this a disreputable piece of business. It makes us blush for the President, that

his confidence should have been abused in this fashion. Mr. Hoover is a man accustomed to facing and dealing with realities. Why not recognize that we are in the midst of the worst business slump that we have known in years, and act accordingly?

January 26th last was "Independence Day" in India. Little news of what happened was allowed to leave the country, but the meager reports told of great meetings, raisings of the national flag, huge processions, and the quiet gathering of Gandhi and his disciples at the Ashram at Ahmedabad where, amid fasting and spinning, "a resolution for independence was adopted." The Communists were active, as usual, trying to exploit a solemn national festival in their own subversive interests. But these exponents of violence were as floating chips in a great sea of popular enthusiasm for liberty and non-violence. Thus far, at least, these two ideals—the goal and the method, the end and the means—are going along hand in hand together. Everywhere in India, on this "Independence Day," Gandhi was acclaimed and obedience to him pledged. For the first time in human history, so far as we can recall, a great people is seeking freedom without resort to bloodshed and destruction. That this means, for the Indian people at least, no escape from suffering and sacrifice, even death, nobody knows better than the Mahatma himself. He sees the anarchy that well may come in the path of English violence. But we "would risk anarchy and worse," he writes in *Young India,* "in order to end that agony which will not end until the existing rule and spoilation are ended." The power of Gandhi is rising today to new heights of exaltation. Everybody follows him except the rajahs and their hirelings who have sold themselves to Britian, and those more passionate among the people who would slip the leash which Gandhi still holds taut. Can MacDonald much longer ignore this mighty man? Must he not see that only by fullest and freest cooperation with him can India be saved from the awful cataclysm now impending, and the Empire itself from disaster?

It will always remain one of the supreme ironies of history that it fell to Russia to begin the first great experiment in Marxian Socialism. It was the very essence of Marx's theory that Socialism was to come as the cataclysmic completion of capitalism. In the evolution of modern society, agriculture was to develop into industrialism, and industrialism into capitalism of a more and more highly concentrated order. As factories multiplied and production increased, wealth was to fall into the hands of the few, while the great masses of the people became ever more wretched as the starving proletariat. Then would come the final explosion of revolt, and the workers would enter upon their inheritance. But in Russia the explosion came first! This explosion was political rather than economic in character, but the radical revolutionists took immediate advantage of the upheaval to establish their Communist regime. Lenin saw clearly enough that Russia, almost wholly agricultural, was not ready for it—that a long period of industrial evolution should properly precede this advent of the day of economic liberation. But, a Napoleon in imagination and gigantic energy, he conceived that the end might be reached by one vast creative endeavor, and this he tried to achieve. Already before he died, Lenin had to retrace his steps, and, by the inauguration of his New Economic Policy, initiate some of those natural stages of industrial development upon which Marx laid such stress. But the problem still remains—how to carry over a country, which is eighty-five per cent peasants on the land, into Communism. At the present moment, Stalin is applying more vigorous measures against the stubborn individualistic peasantry than have ever been tried before. Forced production, the abolition of small land holdings, the merging of private farms into vast public farms, the punishment and outlawry of rich peasants—all these are so many attempts to make the peasants good Communists. Success seems meager, but it must be won, if the Soviet Republic is to survive.

Newspaper "stereotypes" are always interesting to us. We refere to those fixed ideas, or habits of thought, which, regardless of all the elements of change which inhere in any human situation, themselves never change. The "wet" and "dry" issue presents just now, of course, the perfect illustration. It is unimaginable, for example, that any "dry" could ever say anything in support of his position, either accidentally or intentionally, which the New York *World* would not describe as "silly," or "false," or "fanatical." The *World* no longer has any ideas on the Prohibition question; it has only explosions of temper. And the same thing is true, the other way 'round, of certain "dry" sheets we know. In our experience, both "wets" and "drys" upon occasion do and say both wise and unwise things, but you would never imagine it from reading the opposition press. Another illustration of newspaper "stereotypes" is seen in attitudes toward certain distinguished public men. There are some men who can never do anything right, and there are some other men who are so infallible that they can never do anything wrong. Senator Heflin is a sample of the former class, at least in the north. It would seem as though just once in all these years this man must have voted on the right side of some public issue, but, if so, it has never been reported. On the other hand are men like Elihu Root

and Charles E. Hughes. Every time these men open their mouths they make "great speeches" which mark new epochs in the history of ideas. It would seem as though just once these paragons of wisdom must have said something commonplace, but, if so, we have never heard of it. On the basis of human probability, we have a fixed conviction that all men are mixtures of good and bad, and their records made up in differing parts of things ordinary, extraordinary, and subordinary. But the newspapers have their "dunces" and their "teacher's pets," and their classification never changes. It's nonsense, but it's so!

The disappearance of sanctities is one of the momentous phenomena of our time. The church is not sacred any more—nor the Sabbath, nor the Bible, nor the priest. Woman is no longer sacred—she doesn't want to be! The home is not sacred—save as a venerable relic, like a piece of the true cross or the shinbone of a saint. The man who is looking for sanctities to reverence these days, is in for a hard time. But let him not be dismayed! There is one sanctity left, more precious, more awful, more sublime, than anything ever known in the ages that are past. We refer to the sanctity of government, and of all things appertaining thereto. Think of how this sanctity has superceded all other sanctities whatsoever—become a kind of new religion, the religion of the state! Thus, one may stand covered before an altar, but not before the flag. One may remain seated when the minister enters the pulpit, but not when the judge mounts the bench. One may speak in a church or a synagogue, but not in the Supreme Court. One may criticize, denounce, repudiate the Bible, but not the Constitution. One may express contempt for a bishop, or the Pope, or even God, but not for the President nor even for the judiciary. "One might say anything he wanted to say about God," testifies a certain Englishman, of England during the War, "but woe unto the man who said anything about Lloyd George!" It is interesting to note how these sanctities of government are slowly but surely being organized into a ritual. The flag must be carried in a certain way, held at a certain angle, raised and lowered at certain hours. Officers of state must be accompanied by certain retinues, and received with certain elaborate ceremonials. Public meetings must be conducted in accordance with certain liturgies of patriotic prayer and song. All of which means that the state is our present-day Ark of the Covenant! Worship, we are told, is an instinct of the soul which must be satisfied. If a person misses opportunities of worship elsewhere, let him make a pilgrimage to our holy city, Washington, and he will find more to keep him busy than ever a Moslem found in Mecca.

Types of Transition

Our age is wandering in a maze of religious bewilderment. Orthodoxy still speaks with a clear and confident voice, but while the voice is heard, its message is remote and unconvincing for the time-spirit has entangled us moderns in new interests, new hopes, new knowledge and new problems. We must find a religious orientation in our own world. Whether we will or not we must leave the comfortable security and aesthetic beauty of the ancestral temples to find our own path into the uncharted future. And so we wander, seeking once more the synthesis of knowledge and ideal, of science and hope. In the meantime we present an interesting and colorful picture of manifold, temporary types of transition.

Most familiar are the Modernists, most numerous and of endless variety. They are not the peculiar product of this era. For thousands of years their kind have been the terminal growth of old religions, keeping the ancient heritage attuned to the changing contemporary social scene. Through them the new was made integral with the old. Rooted in the past they lived in the present. The Modernist is always a Fundamentalist plus. His modernism consists in a sensitive appreciation of new issues and ideals. But his roots are in the past. And now time has played a cruel trick on him. Change is swift, drastic and fundamental. The figure of growth no longer holds and he fears transplanting. He is torn between the pull of two eras drawing ever further apart. Striving to harmonize the irreconcilable he becomes vague, obscure, his meaning deeply hidden in familiar phrases which speak the word of comfort to the ear and deny it to the head. Yet, however unhappy his status in this unprecedented era, he still performs the function of mediation. If he cannot give leadership to the new generation of young intellectuals he can still lead to social idealism those whose emotions and religious ideas were inherited from an earlier day.

Within this group there are emerging Modernists of a new type, startled into awareness of the radical nature of change demanded of religion today. They have been able to strip themselves of most of the baggage of Fundamentalism and to evaporate by reinterpretation the elements held so sacred by orthodoxy, but beyond a certain point they did not go. They clung to some fundamentals as unchallengable. Now that they are faced with the necessity of slipping these moorings in the unseen, unable either to rationalize them in any acceptable manner or to abandon them, they show a temporary lack of poise. Their next phase will be interesting to observe, for they are sincere and intelligent men.

Leadership of religion in America will win or lose immeasurably according to the direction of their next step.

In striking contrast with the Modernist is the Iconoclast. He is a modern incarnation of the 18th century Rationalist. Lacking a sympathetic, historical understanding of religions, convinced that the inertia of traditional dogma and insitution is a dead weight slowing up the wheels of cultural and intellectual advance he becomes polemic in a warfare of destruction. But force is futile as a weapon against religion, more particularly the force of logical argument. Even a dying religion may be revived into new energy if it is attacked and should seem to be worth fighting for. Religions may die when they are no longer useful or they may be led by understanding and guidance into radically new forms, but they are never destroyed by bitter words. The Iconoclast adds a touch of the picturesque to the religious scenery of transition but he is singularly ineffective.

An interesting type is the intellectual fresh from the cold bath of disillusionment. Unlike the Modernist he has never known a convinced loyalty to the creeds and institutions of traditional religion. He has gone easily and with enthusiasm in the train of triumphant science. And all the time he kept the guarantees of the supreme worth and eternal destiny of man promised by religion in the mode of the emancipated intellectual, through an etherialized theology of philosophic idealism. Now, in the hour of disillusion, he is overwhelmed with the infinite sadness of a life robbed of eternal significance. With a gesture a little too heroic, he strips from himself the last garment of security, closes the door upon his lost Absolute, and walks naked into the icy winds of a meaningless universe in a mood of calm, stoical despair. It is a mood possible only for the sensitive, sophisticated intellectual. The human multitudes are too deeply immersed in the realities of living to know the sweet pain of this experience. Even for the intellectual it is transient, for soon his eyes become accustomed to the earthly light and he realizes that his human values need no transcendent reference to give them dignity and meaning.

Beyond this type are others who have travelled the same road and have not found any way of taking up again the historic task of religion, but have made peace with the universe each in his own way. Some even feel that religion is an outgrown phase of human history and are content to trust the intelligence of man in the use of science to make this worldly life happy and satisfying. But they refuse to be called religious. Others have found poise in an ascetic individualism. Recognizing that the religions of the past demanded too much of the universe they would temper their desires to what the world may be made to yield in satisfaction through human intelligence and power. This is the high religion of disinterestedness. Still others have become spectators of the human drama. Long ago emancipated from the sadness of disillusion, aware of the endless intricacy of the tangled problems of human life, distrustful of all idealisms that would undertake to make over the structure of society, they know how to smile at the antics of the milling multitudes as they move gropingly through joy and sorrow across the cosmic stage. There could be no more somber commentary upon the ineptitude of religious leadership than the fact that these men have lost their sense of relatedness to the historic task of religion.

Still another type is the new Humanist who, as little as these others, is disturbed by the passing of gods and guarantees. He has seen the historic march of religions down the pathways of the world cultures and identifies religion with man's effort to win a life of complete fulfillment. He would take up again the ancient quest and attempt with modern knowledge and scientific method to mould the natural-social environment into forms which will yield the joy of life to earth-dwellers. He may be wrong but he is in earnest and he has hope. A. EUSTACE HAYDON.

Jottings

What does a cancelled subscription mean? Lots of things. (1) *A burst of temper in an undisciplined mind.*

(To be continued.)

Mme. Galli-Curci has retired from grand opera. She states that grand opera is hopelessly old-fashioned, and that singers and the public alike are tired of it. Mme. Galli-Curci has been losing her voice for some time.

> Existing uncertainties in the general business situation seem more mental than fundamental. With the approach of February the market is running into some bearish news on industry but since a winter lull was expected its arrival need not seem strange. The shadow of a recession in industrial activity was seen long ago. Somehow the presence of a slackened business pace in this country invariably excites more anxiety than is warranted.

This, gentle reader, is the Financial Editor of the New York *Evening Post* telling us that business is all right when, as a matter of fact, it's all wrong. The industrial slump is on. But would this man admit it? No more than a war-correspondent would admit a defeat

when he describes the army as retiring to "prepared positions in the rear."

Chicago is bankrupt. It can't pay its bills, or even the wages of its employees. We count this cheerful news, for it seems to reestablish the validity of the moral law. Chicago has been morally bankrupt for a long time—witness Mayor Thompson! Why shouldn't financial collapse follow upon moral collapse?

Automobiles killed 31,500 persons in this country in 1929. This total is an increase of 13 per cent over the total in 1928, yet the number of automobiles increased only 8 per cent. Suppose a pestilence broke out in America which took a toll of over 31,000 lives in a single year! We would do something about it, wouldn't we?

Here is a table of military expenditures of four great nations in 1928-29, as published in a recent issue of the *Congressional Record*:

United Kingdom (actual expenditures)	$551,464,200
France (estimates)	407,915,000
Japan (actual expenditures)	224,352,000
United States (actual expenditures)	684,700,000

What a peace-loving country we are!

J. H. H.

"Headlong America"

First Impressions

Possibly these should not be called first impressions without qualification. As a matter of fact, my *first* impressions were received some four decades ago in a New York City "brown-stone front," not far from Third Avenue. But these *are* first impressions of *this* America after a thirteen years' absence from the land of my birth. With the exception of a few months, I have spent all of these years as a stranger in a strange land on the other side of the world.

Thirteen years is such a long period to have resided out of one's native habitat that it may be argued that I have lost all sense of proportion and balance. But are Americans the only exact analysts? On the other hand thirteen years is such a long period to have been uprooted from one's native soil that it may be argued that the new perspective thus gained provides a relatively objective standard for analysis.

Be this as it may, the fact remains that I stand today aghast, amazed and astounded at the changes these years have wrought in the "land of the free and the home of the brave." What I set forth here represents impressions that fill my mind—first impressions only, and admittedly for that reason superficial. At least I hope that more mature judgment during the next few months will tend to write more hopeful and beautiful colors into the picture that now meets my eyes.

The first rude awakening from the slumber of thirteen years was experienced when, through the courtesy of Chief Engineer Jackson, I inspected the boiler-room of one of the Dollar Line steamers. We were steaming at full speed across the Pacific toward Seattle and home. The steamers on this line (some of them at least, possibly all of them) are oil-burning and mechanically stoked. After our inspection as we climbed up the hot, greasy ladder from the bowels of the vessel to First Class, it was a decided relief to get out of the powerful draught, the burning heat and the noise. I remarked upon how fortunate it was that no stokers were required in that small-sized hell. One of the members of the party, a prominent American scientist and connected with one of the departments of the United States government, completely misunderstood my position. He expressed the idea, in acquiescing, that the fortunate feature seemed to him to be that *we*, the passengers, would not be endangered in case of shipwreck by rascally stokers deserting the engine. Merely a matter of viewpoint, of course, but what a difference just a difference of view-point makes!

From that moment to this, case after case has come before my mind's eye in which regard for the personality of others, spiritual realities and social values have evidently been lost sight of in headlong America—or certainly subordinated to other values.

Possibly I might have explained the setting in which I have lived during those thirteen years. It is in the Far East. Generalizations are dangerous, but in general certain things may be said about the Far East. There we find no hurry, the word "hectic" is not known; men, for the most part, not machines, do the work and are proud of their artisanship; all are poor, relatively speaking; ideas and ideals take up men's minds more than a consideration of things per se; and most persons are self-critical, self-analytical and introspective.

I do not catalogue the above as either merits or demerits of civilization in the Far East. I merely present them as facts. Further, in going on to say that I consider life in the United States of America to be based on entirely different values, I do not mean to be partisan. Here, too, my impressions may or may not be in accord with the facts.

For, in many ways, the United States seems to be the antithesis of all I have known while abroad.

For one thing, speed seems to be the slogan here. Transcontinental trains, with only sixty-eight hours between Seattle and Chicago, are too slow and now one may travel from coast to coast in forty-eight hours by plane and by train, if not lost in the desert en route. It is said that the autoist who is a menace to others on the road is the one who drives too slowly, not the one who speeds. A strong selling point for the new Ford was that it could attain a speed of seventy miles an hour. Speed seems to be the sole criterion of efficiency. In industry the assembly line instituted in factories with conveyors bringing the parts to the workers, and with each worker doing his bit in feverish haste,

is now an accepted thing. Workers complain that bosses are always shouting, "Step on it! Speed 'em up!" What happens to the personality of the worker in a process like this seems not to have been considered —at least not by the capitalist, who through paternalism calculates that he will keep the worker satisfied. As though sops in the form of base-ball clubs, tennis courts, rest-rooms, et al., would ever quench the thirst of those who yearn for control of their own destinies and the just fruit of their own labor! To me it seems that in the lust for speed, all life has been jazzed up to a nerve-wracking tension. The fact that people have no longer time to be courteous, or even grammatical in speech, is not a thing to be marvelled at.

Furthermore, I am under the impression that the mechanization of life has been completed here in the United States of America. Consider the radio, and the "labor-saving devices," so-called. The child in the home of today, by turning a knob, can bring in the strains of orchestral music, sometimes of rare excellence (by the same device, also, he can turn on floods of unmitigated trash). Without doubt this introduction of rare music and other occasional benefits of radio programmes into the homes of the *hoi polloi,* has educational value. But the whole process of manipulating the machine is so simple, it may be asked whether children can be expected to go through the painful process of learning to produce music themselves. The radio does not stimulate to creative activity. The cultural loss to coming generations is obvious. The incessant blare of the loud speaker, raucous "talkies" and other machines of that nature, all testify most vociferously to the Americans' reliance upon mechanical aids to culture.

Further, have we taken full account of what our millions of automobiles are doing to our bodies? A sleek, well-groomed and over-weight friend of mine the other day described how near he had come to nervous exhaustion on a certain occasion. This pitiful condition had been brought about when, his automobile's gasoline supply giving out, he had been compelled per force to walk some four or five miles over a country road! Another friend told me that it is being considered too much labor to shift gears in an automobile, and that certain companies are carrying on research to perfect a mechanism by which electric-buttons on the steering-wheel will shift gears automatically! I walked five miles to church and five miles home again one beautiful bright Sunday morning. I was the only pedestrian on the ten mile stretch of much-used (by motors) state road and many an autoist looked at me askance as though to say, "A respectible citizen walking? Impossible. Of course he is a hobo." Of course, no one offered to assist me on my journey. In fact, are not such kindnesses proscribed by law? Is there not a real possibility that the American leg will grow shorter and shorter and finally atrophy through disuse? I do not wish to produce examples of this mechanization *ad nauseam,* but it is possible to purchase in Rochester, New York, bread that has been already sliced! Just what the net result of this mechanization of life will be for American civilization, as the process is continued through coming decades, no one would care to foretell. But almost without any question, it is making us flabbier, softer, and shorter-winded.

From the standpoint of the Far East, the one thing that seems to be certain about the United States is that here capitalism is supreme. Public service and natural resources are slowly but surely being given over into the hands of private capitalists who turn them into monopolies. Two outstanding examples of this are the Yellowstone Park Transportation Company and the New York Power and Light Corporation. No cars of a commercial nature are allowed in the park except those of the Yellowstone Park Transportation Company, and the charge by this company for a five-passenger car for one day is a minimum of one hundred and twenty-five dollars for the first day's use! Of course, one may travel through the park in the same Company's uncomfortable, twelve-passenger buses. The rate here is not prohibitive. The New York Power and Light Corporation has a "demand charge," so-called, sometimes amounting to fifteen dollars a month, and in many parts of the country, this company has a complete monopoly of certain types of services! Obviously this is legalized theft, for power and parks are undoubtedly the property of the people. Speculation, competition and production for profit are accepted parts of our industrial order. The gambling in stocks of our reputable citizens is so wide-spread as to have become the rule rather than the exception. I have talked with scores of persons about this favorite indoor pastime of the American people. By and large the majority think nothing of the moral implications of profiting by a system the chief characteristics of which are absentee ownership and unearned increment. Many churchmen, too, seem to be feathering their nests in this way. One friend of mine, who used to be glad to work for a living and who was making a good job of it as well, has so successfully dabbled in stocks, that work—eight hours a day of creative activity—has become wholly abhorrent to him. The results for this man's sense of values, as well of his children and his children's children, and his own spiritual equilibrium, can be foreseen.

Bertrand Russell says somewhere that it is possible that we will develop a skill in feeding and clothing and housing the race so effectively that men will become satisfied and will ever remain animals. I can testify that this danger is not approaching the Far East very rapidly. But have we not in the United States begun to approach that danger-point, for does not "man shall live by bread alone" seem to be the thought of the average man on the street? In line with this tendency the recent bank mergers and power monopolies that have been formed merely go to make the situation worse, further concentrating wealth in the hands of a few. Overproduction resulting in cut-throat methods of competition, the glutting of markets and forced sale of luxuries make the wealthy more wealthy and the poor poorer. All this must be doing something to the soul of America. It is no longer enough to have one car. Two-car garages are common. The owning of two cars seems to have advanced from the class of a luxury to a necessity for the favored few. A Yale professor has estimated that three-fifths of one per cent of the people pay ninety-five per cent of the income taxes. To a lay mind, this seems like an aristocracy of wealth, but we will leave it to the economists to analyze what it actually means.

The star of the Roman Empire rose in the heavens for some two hundred years. Then there came the crash and darkness fell upon the earth. So now we hear on all hands of our prosperity. Doubtless the whole scale of living has gone up, the favored few

basking in luxury. But still eighty-five per cent of the workers, that is the unskilled and semi-skilled are in the same poverty-stricken state, relatively speaking. On the one hand, we constitute the richest and "most prosperous" nation in the world with an annual income of approximately one hundred billion dollars. This is several times as great as the next richest nation. This means prosperity for whom? For the owners and manipulators of capital. On the other hand, men and women labor in textile mills twelve hours daily for the weekly pittance of twelve dollars! While the "four hundred" vie with each other in the purchase of rare antiques, the "other half" starves. Has not this "prosperity" chloroformed our sense of proportion?

THEODORE DEMAREST WALSER.

[To be concluded next week.]

New Scriptures

Why should we not have New Scriptures?

Some one answers, "The old are all we need." How can they be? They came to the race in what was comparatively its childhood. The needs of childhood are not the needs of maturer years. The Bible was written two or three thousand years ago. We live now. The Bible was written for men of the Semitic race. We are of the Aryan race. The Bible was written mainly in Asia. We live in America. Ours is a new world compared even with the world of three hundred years ago. What, then, is it compared with the world of the time of Paul, or David, or Moses?

Try the experiment of teaching today exclusively the science of those old ages; or of governing the people of the United States today exclusively by the laws then in vogue. Would you find your science or your laws adequate?

This helps us to see whether it is possible in the nature of things for a book of religion written in one land and one age to be adequate and sufficient for all other lands and all subsequent ages.

Every new age demands to have its science new written, its philosophy new written, its poetry new written, its music new written, its art new created. That is, the world's intellectual and moral life must be a flowing stream, not a stagnant pool. The activity is its life. To stand still is to die.

It is the same in religion. For religion to live in the past alone is to turn to stone. There must be the present oracles, the open vision, the continuous revelation, the word that speaks today.

This is the great lesson that the Quakers have taught the modern world. In the midst of a Christianity, looking solely to the past for its Scriptures, and unable to hear God's present voice, these faithful men and women have lifted up their voices to declare, "God's truest word was never written in a book and never will be. It is the living utterance of the Divine Spirit in the souls of living men. This is God's revelation first hand. No book can ever be more than a revelation to men second hand."

Why should we think of the Genesis legends of the Creation—interesting and beautiful as poetry, but far removed from facts—as truer scripture than the teachings of modern science, which shows the method by which God actually did create the earth and the heavens?

Why should we think that the Old Testament books of Chronicles, Judges, and Joshua, with their interminable and cruel wars, are better word of God than the records of our councils of arbitration by which we are learning to prevent appeals to arms, and the noble literature of our peace societies pleading with the nations of the world to sheathe their bloody swords?

Why should we think of the old Levitical laws, sanctioning and regulating human slavery, as more divine than Lincoln's Emancipation Proclamation, which abolished slavery in a great nation and turned four millions of slaves into men.

Why should the tales of the cruel plots of the vengeful and jealous Queen Esther to get her enemies put to death be thought more fit to be read in churches on Sunday, and taught in Sunday-schools to our children, than the beautiful story of Florence Nightingale ministering to the wants of the sick and wounded soldiers in the Crimea, or the equally beautiful, tender, and heroic ministries of hundreds of American women in the hospitals of our own wars?

Why should we call the words and deeds of the old Hebrew prophets inspired when they denounced wrong in ancient Jerusalem and tried to purify that city from its sins, and not also call inspired the words and deeds of our modern prophets of righteousness in New York, Chicago, San Francisco and Philadelphia, when they denounce wickedness here, and try to purify these American cities from corruption?

Why are our eyes open to see inspiration in the great and noble poem of Job, and not also in the great and noble poems of Emerson, Browning, and Wordsworth?

Why should we say of the imprecatory Psalms, praying for vengeance on enemies, and even for direct calamities upon innocent children, or of the Book of Ecclesiastes, with its pessimism and rank materialism, declaring a man to have no preeminence above a brute, that they are truer Bible than are the lofty sermons of Channing and Phillips Brooks and Edward Everett Hale, glowing white-hot with the prophet fire of God's present inspiration; or the devout hymns of Whittier and Hosmer, which lift the souls of men into the very presence chamber of the Eternal?

Why should we be able to see God in the record of Elijah's slaughter of the Priests of Baal, not because they had committed any moral wrong, but simply because they believed in another religion, and not be able to see God a good deal more in the record of that marvellous Parliament of Religions in Chicago, which brought together the disciples of a score of the most widely sundered religious faiths of the world, not to slaughter or even to reproach or condemn one another, but to sit together as brothers, as fellow-seekers after truth, as fellow-worshipers of the same God, though under different names?

While we should be deeply appreciative of, and profoundly grateful for, all that is beautiful and good and true in the old Bible of our fathers, that comes down to us from the ancient world, let us not call error truth or evil good, because it happens to have a place in its pages; let us not forget that the modern world is God's as much as was the ancient; let us remember

that all truth is a part of God's growing revelation to men; and all good deeds done, and all noble lives lived, today, are just as beautiful and just as precious to heaven as if they had been done or lived two thousand years ago.

Where are the new scriptures to be found? In many places. There are scriptures new to us, in the great sacred books of the world outside of our own. These have been in existence long, and have given nourishment to the spiritual life of millions of those whom we have called heathen. Through our ignorance or prejudice we have not recognized them as true scriptures. But the wisest and devoutest souls of our time are beginning to see that they are scriptures of God, and they are bringing them to the knowledge of the Christian world. Hence we may count them as in a sense a part of the new scriptures of our time. By the side of the lofty teachings of the Hebrew Psalmist:

> Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart.

we must place the high teaching of the Persian Avesta:

> Holiness is the best of all good; the will of the Lord is the law of holiness.

To the Golden Rule of Jesus we must add the teaching of the Koran, "None of you can be a true believer until he loves for his brother what he loves for himself."

To Paul's, "Be not overcome of evil, but overcome evil with good," we must add Buddha's, "Let a man overcome anger by love, evil with good, the greedy by liberty, the liar by truth."

But the scripture that God is giving to the modern world is not confined to sacred books.

It is being written in the history of mankind. The great principles of human justice and the laws of human retribution, as they work themselves out on the scale of nations, peoples, and civilizations, are chapters in the great Bible that God is writing for the instruction of the world.

Literature is a mighty scripture producer. In the nobler literature of our modern world, the Bible chapters are as stars in the sky for number. Perhaps our men and women of preeminent inspiration are our poets. Scripture is being written by them, which reaches the hearts and consciences of men as almost nothing else in our day does—scripture that the future will not let die. Possibly next after our poets follow our novelists. Some of these write with an ethical and spiritual insight and power that make bad men tremble and good men rejoice.

Science is writing mighty chapters in the great Bible of God. In the past, religion and science have feared and fought each other. They are beginning to learn better. The scriptures of the past have chained and imprisoned science. The scriptures of the future will find in her a valuable ally and will invoke her friendly aid.

More and more the future is going to see in all nature a revelation of God first-hand. Jesus saw in the lily and the sparrow and the growing corn such a revelation. Why should not we?

> We lack but the eye and the ear
> To find the Orient's marvels here;
> The "still small voice" in Autumn's hush,
> Yon maple wood the "burning bush."

James T. Fields tells the story of a walk he took with Tennyson in the pastures one spring day. In the midst of the walk, without giving any warning, the great poet suddenly dropped down on all fours and buried his face in the grass. Fields stopped and gazed on the prostrate man, wondering if he had gone crazy. Presently Tennyson, glancing up and seeing his companion still on his feet, called out, "Down on your knees, man, down on your knees! Violets! Violets!" Do you think those violets that brought Tennyson to his knees were not to him holy scriptures?

Writes Wordsworth:

> To me the meanest flower that blows can give
> Thoughts that do often lie too deep for tears.

But there is a revelation of God higher, richer, and nearer than that in external nature. It is in human life—in all the love, and duty, and pity, and patience, and fidelity, and self-sacrifice, and justice, and heroism of humanity.

The dying Niebuhr said to his wife: "In thy face, O dearest one, have I seen the Eternal."

Where is the mother who, in pressing her babe to her breast, and feeling all the sweetness and wealth of a mother's love, has not felt that God was making to her a divine revelation infinitely precious?

Where is the man who, in hours of solitude, by the sea, or under the night heavens, has not had communings with his own soul that have lifted his whole life up to higher levels?

The highest and holiest Bible that was ever written or ever will be is the Bible of the human heart, the human soul, the human conscience. This Bible, God writes new and authoritative every day. And He gives it direct to us, not roundabout by ways of centuries past and hundreds of generations of men whom we have never seen. We should learn to read it and heed it as something divine and priceless.

Let no one misunderstand me as speaking in disparagement of the past or of the old. The old has a value that is inestimable. The past is the mother of the present, and mothers should always be loved and honored.

What we need is not the throwing away of any truth already gained, but a firm faith that more awaits our search.

The honored volume of scripture which we love, which our fathers have handed down to us, requires to be purged—purged and abridged. Many eminent religious teachers and clergymen, in the churches called orthodox and evangelical, as well as in those claiming the liberal name, feel the importance of such a shortened and expurgated edition of our present Bible, which shall keep the best of both Testaments, but leave out what is clearly outgrown. It must come to this at no distant day. Such a shorter, simpler, and ethically better Bible is especially important for use in Sunday-schools and homes, and in all religious education of the young.

But even more than we require to have our Scriptures purged, we need to have them supplemented, deepened, and enriched by the opening of new mines of God's spiritual truth. The world grows. Civilization advances. What was adequate for the ancient world is not adequate for the modern, with its wider intellectual horizon, and its ever fresh, strange, and pressing social, ethical and religious problems. We who look with reverence to the leadership of Jesus should not forget that he was an ardent believer in the new. He declared not only that the wine of re-

ligious teachings which he offered men was new, but that the bottles in which it was to be preserved must be new.

Our modern doctrine of evolution seems to furnish the true principle for our guidance. Evolution does not drop the past as useless. Rather it gathers up and conserves all the good of the past, adds the rich and living new of the present, and thus, from the two, builds the still nobler future.

J. T. SUNDERLAND.

Are D. A. R. Women Exploited?

The searching article by Elaine Goodale Eastman in a recent number of the *Christian Century*, detailing through three pages the manner in which so large and conspicuous a "patriotic" society as the Daughters of the American Revolution has for years, in its national administration, been exploited for ends quite foreign to the purposes of its foundation, is likely to stir the public as deeply as the society's notorious "blacklist." The allegation is not new. Boston people remember that Mrs. Helen Tufts Bailie urged it pretty sharply two or three years ago, and was expelled for it by the national officials. New York people remember that Mrs. Charles S. Macfarland made the same charge, and met the same fate. The wife of Bishop Anderson and other Massachusetts women sharply protested against the policy of the national headquarters, as did Mrs. Irving Fisher and a large New Haven group, and other groups in Cleveland elsewhere, all members of high standing; but the protest was hushed and things went on. Mrs. Eastman's broadside makes the policy of hush now impossible. The charges are true or false. If they are true the patriotic and honorable members of this great society must determine what is to be done about it and whether they will sanction prostitution of the society's original and proper purpose.

That purpose, as defined by the charter, was to "perpetuate the memory and spirit of the men and women who achieved American independence, and to aid in securing for mankind all the blessings of liberty." Never was there a time when devotion to this purpose and reverence for the founders of our republic were more imperative. The aspiration of the founders was that their new nation might open a new era of peace and brotherhood among the nations of the world. Washington, Franklin and Jefferson were the pre-eminent peace statesmen of their time. Jefferson, the great author of the Declaration of Independence, was the most pronounced internationalist of the age. Franklin stood shoulder to shoulder with him; and it is of peculiar interest at this moment that they were the joint advocates of the freedom of the seas and first to secure in a treaty the provision for the immunity in war of all private property at sea. Washington declared that his "first wish was to see war, the plague of mankind, banished from the earth."

Yet Mrs. Eastman, echoing Mrs. Anderson and Mrs. Fisher and Mrs. Bailie and Mrs. Macfarland and the rest, charges that the whole effort of the D. A. R. national administration at Washington in these last years has been in direct opposition to this central purpose of the founders of the republic, as well as to the great movement of our time for the peace and organization of the world, and steadily subservient to the "Big Navy" program and every recent militarist measure, so abhorrent to the leaders of the American Revolution and so foreign to the principles of the founders of the republic.

This surprising and mournful policy in the national administration of the society has been of recent and rapid development. In 1919, the D. A. R., together with practically all other organized women, sustained President Wilson in his great campaign for the League of Nations. These other organizations still stand where they did and are earnestly cooperating for the peace cause; but the responsible head of the D. A. R. in recent time sent out from headquarters, apparently with the general assent of her official associates, documents denouncing in most opprobrious terms the workers for our adherence to the League. "Measures for increase of armaments, for compulsory military training in schools, last year's amazing 71-ship program, each and every project of the professional war-makers, have been aggressively pushed by the D. A. R.;" and all this, as here charged and abundantly illustrated, by an aristocratic clique at national headquarters with little reference to the great democratic body of the members and almost no opportunity for general or respectable discussion.

The militant ladies even opposed the proposed international agreement to prohibit the use of poison gas and bacteria in warfare, a protest supported by almost all the humane forces in the world—an action so surprising as to provoke the charge that their argument was prepared by a firm of chemical engineers. This was doubtless a gratuitous charge; but after what we have learned of the subsidy of the respectable Mr. Shearer by the shipbuilders, is it to be wondered at?

The contention of Mrs. Eastman and those for whom she speaks, is that the D. A. R. society has properly nothing to do with a "big navy" or similar projects in current politics about which members should be left free to think and speak as they please, and especially kept to the purpose for which the society was founded; but that per contra, the society has increasingly and peculiarly during the recent Brousseau administration, been made a political machine, exploited for naval and militarist purposes, as well as for social ambitions and social display; and that the political managers unhappily have thrown their influence on the wrong side, exploiting the society in the interest of bigger armaments and hyper-nationalism at the very moment when the world's great leaders, Hoover, Macdonald, Briand, Streseman, are united to put an end to big armies and navies in behalf of international law and order, and we have ourselves in the Kellogg Pact taken the lead, followed already by sixty nations renouncing war and pledging the settlement of all disputes by peaceful means.

The arraignment here noticed is certainly a severe and pitiful one, but the situation has been largely pathological, like so much else in the aftermath of

war. The D. A. R. society has made no worse a showing than some others; and it is in its power, with the great sum total of intelligence and highmindedness in its membership, to recover much quicker than many others. Its local organizations have all the time been doing much excellent work, both as concerns memorials to the fathers and the education of the sons for good citizenship and public service; and it is to be noted that the critics of the political schemers in the body have never failed in recognition of these good things. The national organization has now a new administration; and if the great body has anything of the democracy and independence of "the men and women who achieved American independence," they will inspire and fortify their officials to fitting and salutary service. "More personal initiative, more independent thinking, more serious study of the complicated issues of government," Mrs. Eastman well says as her concluding admonition, "while it would doubtless lessen the artificial prestige of a handful of ambitious women, should and will greatly enhance the essential worth and influence of our regimented womanhood."

BRADLEY STONE.

The Study Table

Educational

Schools and education form one of the most serious problems for the Republic of Liberia. The descendants of the colonial pioneers and the later straggling immigrants from the United States are located in a number of small settlements along the coast; all told they hardly number fifteen thousand persons. With them on the coast and acquainted with white men and to some degree with the English language are the Kru tribes. They are vigorous, enterprising, aggressive, quick to take on the vices and to imitate the virtues of the whites with whom they come into contact. They outnumber the Americo-Liberians and to some degree are suspicious and hostile towards them; in their homes they speak the native tongues. Only a few miles back from the coast are the native tribes. Each has its own language and customs, and all have but an imperfect conception of the government under which they live. No one knows how many interior natives there are, but it is safe to say they outnumber the coast people (Americo-Liberians and Kru together) in a proportion of fifty to one. Among them at least a dozen languages are found, and most natives know none but their own. Of course practically all are illiterate. How is such a population to be educated? There have been schools in the country ever since the first settlement, more than one hundred years ago. Most of them have been mission schools, ranging from primary to low-grade high schools. The educational effort has only reached the coast and the schools—in number, in teaching force, and in equipment—have been inadequate. Under the circumstances great credit is due to everyone; but the enterprise of public instruction is appallingly difficult and funds have been lacking for developing what has been started. Recently, various organizations interested in Liberian advancement—the mission boards, the trustees of funds given at different times in the past for Liberian education, the Phelps-Stokes fund—united in sending an educational adviser to the country, in the person of Mr. James L. Sibley. He was welcomed by the Government and at once inspired new efforts. He recognized what had already been done, indicated new lines of effort, established teachers' institutes, organized courses of study, established a monthly journal—*The Educational Observer*. The mission boards have lately adopted the policy of pushing back from the coast to the interior, leaving the school work in the old settlements more largely to the Government. Among the ideas materialized by Mr. Sibley was the preparation of elementary textbooks, several of which have been published and are now in use.[1] The plan was to produce a series of books fitted to African conditions, dealing with things in a way comprehensible to the negro child, and appealing to his interest. A number of these books are before me. They have been published by our great house of Ginn and Company, (through their English branch). We have received a primer, three graded readers, an arithmetic and a workbook in home geography. They have been prepared under Mr. Sibley's direction by experienced teachers, acquainted with African conditions. The geography book is Mr. Sibley's own. All are illustrated and the illustrations are African and Negro. A problem presents itself: Shall the children be pictured light or dark? The reading-books, for the most part, darken them; in the arithmetic they are light, though with Negro hair and features. It is difficult to know how to *dress* them. Some of them are in "country cloth," while others are in European stuffs. One wonders a little how far these pictures will affect the dress of the people, how far it was intended that they should. It is a little difficult to decide whether the readers are intended for the coast people or for the "bush" tribes. On the whole they seem to be aimed at the interior population: the child names are "native" names and the text is from the tribal viewpoint. It is difficult to make readers that will suit both populations and if a preference were shown it should have been for the coast folk, who will be the first to widely use the books, and to whose type of life the other must ultimately conform. We confess to a real admiration for the geography book. The child who really fills it out, by his own labor, will have a good foundation for citizenship. We have found this series of school books extraordinarily interesting. They are a move in the right direction. The remarks we make are not intended as criticism, but as comments and suggestions that come to us in examining them. We wish them a great success, although as pioneer work they must soon given way to others, after experience in their use may show possibilities and needs. As a publishing venture they are, of course, not likely to be a success and praise is due to Ginn and Company for undertaking them. Just as we received these books word came of the death of Mr. Sibley, by yellow fever. It will be difficult to fill his place. To the preparation

1. The African Life Readers. (1) Liberian Primer; (2) Liberian First Reader. (3) Liberian Second Reader. (4) Liberian Third Reader. By Rachael Anne Fuller. The Liberian Arithmetic. By Rachael Anne Fuller. A Work Book in Home Geography. By James L. Sibley. All in 16 mo. Published by Ginn and Company, Limited. London: 1928.

of these books he gave much time and thought; they are a monument to his devoted service.

In his new book,[2] Thomas Jesse Jones follows much the same method of discussion and presentation as he used in his "Four Essentials of Education." He believes that Civilization is at a crisis and that there must be either a crash, or a directed development based upon a proper appreciation of the problem. He is of those who delight in number categories. He analyzes to find a fixed number of essentials. It seems that there are four essentials of civilization:

> (1) Health and sanitation; (2) appreciation and use of environment, material and human; (3) effective development of the home and the household, the chief factors for the transfer of racial heritage; (4) the processes of re-creation, physical, mental, and spiritual.

Through a similar analysis he recognizes that "society functions through organizations—governmental, economic, educational, religious, philanthropic, and art." With these two number categories and their 4 and 6 clearly in mind, he proceeds to a synthesis—for he emphasizes that a synthesis is due and necessary. He runs all four of his essentials through the six organizations in order. It is the ingenious juggling of a cross-word puzzle and the interlocking is such as to make the reader feel quite sure of his ground. The blocks of the Chinese puzzle of our childhood were not more neatly fitted together. Doctor Jones practices the good old pedagogic principle of line upon line, precept upon precept. The way to drive facts home is by reiteration, repetition. He has many pet terms and favorite words —such as *hectic* and *catch-phrases*. These characteristics and his ingrained *ecoladia* make the book tiresome reading. One is convinced, however, through it all of the importance of the theme and the desperate earnestness of the writer. Doctor Jones' practical services to American education and in the Phelps-Stokes African Educational Survey command a respect which should lead to the careful and thoughtful, if uninterested, reading of his book.

Among the various investigations undertaken by *The Inquiry* is one upon *Race Attitudes in Children*. This is now fully reported in the book by Bruno Lasker.[3] The research was widely extended. "A great company of individuals and organizations" was appealed to for information. Questions were distributed, discussions encouraged, conferences held. The material resulting has been carefully examined, weighed and combined. The book is divided into four parts—what race attitudes do children have?, How are race attitudes acquired?, How are race attitudes taught?, How may race attitudes be modified? At a certain point in his book Mr. Lasker sums up the result of his investigation in the words:

> In the first section we reviewed the attitudes which children have been observed to display at different ages towards members of ethnic groups other than their own. . . . In the second section, we endeavored to get behind the seemingly obvious explanations—which often are incorrectly stated—to the major sources of the attitudes found. Thus we obtained a picture of the part played by other influences. In the third part —we have reviewed some of the ways in which race attitudes are actually taught, whether intentionally or unintentionally, through the influences that are brought to bear on the social character of the child.

Before passing to the final section the author asks

> What are children made to feel they will lose, or gain, by free association with children of other racial or national groups? The answer to this question is a necessary preliminary to the last section which is devoted to the discussion of how race attitudes may be modified. There is needed here a combination of forces. The child is subjected to three great social influences. Each can, each should, contribute its part. The home can do something; the school can do much; the church can help. The book formulates principles; it suggests fuller and completer examination of the facts; it urges a synthesis of efforts to courageously work toward justice.

A new supplementary reader for grades five to seven is Julia A. Schwartz's "From Then Till Now."[4] It is "stories of the growth of friendliness" and "aims to show how mankind has gained gradual release from fixed ideas of distrust and enmity." The purpose is admirable and the stories may aid in broadening sympathy and developing understanding. The situation of the world today hardly justifies great complacency and it may be doubted whether the cave-man was as cruel as he is here depicted. There are seven stories—of cavemen, of old Egypt, of Greece, of Rome, of the Crusades, of the Europe of the fifteenth century, and the castaways of the Italia. The stories not only trace the growth of friendliness, they trace the development of culture from palaeolithic times to the present. They are well told and interesting. The book is abundantly illustrated. Some of the pictures are of doubtful value. One hardly sees why the Palaeozoic Sea, as reproduced at Albany, is valuable. Figuier's "Primitive Man" was a good book in its time but its cuts may mislead. For instance, it is unlikely that the method of making fire by friction of wood which he illustrates would produce a spark in twenty years; a modern Boy Scout would probably get one in less than a minute.

A handy little book of directions for the measurement and examination of human subjects has been put out by the Eugenics Research Association.[5]. It is the first of a *Handbook Series*. In simple and clear language, it gives the instruction essential for field investigators in anthropological, constitutional and medical lines of research. It is up to date, small enough to slip into the pocket, and simple enough for the beginners. Wherever possible, however, the observer should be trained in a laboratory and under competent direction. The Association provides the opportunity for such preparation in its laboratory at Cold Springs Harbor.

FREDERICK STARR.

Book Notes

Macmillan Company, New York

Reinspecting Victorian Religion, Gaius Glenn Atkins.

A discriminating interpretation of the drama of life as revealed in two Victorians—Browning and Tennyson.

Frankness in Religion, Robert J. Hutcheon.

In which the conception of the self-sustaining order of the universe upholds the idea of religion as man's sense of a divine element in the world.

Christianity Reborn, L. L. Leh.

A defense of Christianity in terms of its humanistic trend.

The Foundations of Jewish Ethics, Armin H. Koller.

A survey of the ethical doctrines of Judaism, with proof passages from biblical, apocryphal, and other literature.

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2. Essentials of Civilization. Thomas Jesse Jones. New York: 1929. Henry Holt and Co. 16 mo. pp. xxvii. 267. Price, $2.50.

3. Race Attitudes in Children. Bruno Lasker. New York: 1929. Henry Holt and Co. 8 vo. pp. 394. Price, $4.00.

4. From Then Till Now. Julia A. Schwartz. Yonkers-on-Hudson: 1929. World Book Co. 16 mo. pp. viii. 309. Price, $1.20.

5. Anthropometry and Anthroposcopy. Charles B. Davenport. Cold Spring Harbor: 1927. Eugenics Research Association. 16 mo. pp. 53. Price, $0.75.

Memoirs of a Gothic American, Anne Kavanagh-Priest.

A charming tale of one who has grown old not only gracefully but wisely as well.

Harper Brothers, New York.

The Dilemma of Protestantism, William E. Hammond.

The way out is through greater loyalty to and wider application of the gospel of love.

Voices of the Age, Edited by J. Presley Pound.

Good as representing modernistic Christianity; strikingly lacking as representing the "voices of the age."

Beyond Agnosticism, Bernard Iddings Bell.

In which the agnostic finds the author defending a pitiably inaedquate religious philosophy.

If I Had Only One Sermon to Preach, Edited by Sir James Marchant.

Sermons by twenty prominent English ministers including Jacks, Norwood and Royden. Had I only "one sermon to hear" I should seek elsewhere.

The Religious Response, Henry Wilkes Wright.

A non-academic discussion of religious values, concluding with an appraisal of Christianity as the greatest of world religions because of its regard for personality.

The Authority of the Bible, C. H. Dodd.

The author finds the authority of the Bible in the life lying behind the "word" rather than in the "word" itself. The Bible is not "the last word" but the "seminal word."

The Present Crisis in Religion, W. E. Orchard.

The present crisis in religion must be met by recourse to prayer understood as primarily the inner dedication of the soul to the will of God.

Religion and the Modern Mind, Edited by Charles C. Cooper.

A series of thoughtful and stimulating papers by persons who are attempting to build religious attitudes on modern foundations. Among the authors are Barnes, Ames and McConnell.

Must We Have War? Fred B. Smith.

A good practical survey of the movements toward world peace. The author sees clearly the basic significance of "Outlawry."

The Open Court Publishing Company, Chicago.

Sinism, H. G. Creel.

A competent presentation of the thesis that there is a definite and peculiarly Chinese world-view. This view is more like the modern occidental than it is the ancient oriental world-view. It is dynamically conceived. Good, that is harmony, and bad, that is disharmony, are not substances but types of behavior. Man is continuous with cosmic existence. The Chinese mind is primarily social and his philosophy is anthropocentric.

The Indian and Christian Miracles of Walking on the Water, William Norman Brown.

The thesis is that the relation of the Christian stories of walking on the water with pre-Christian Indian stories of like nature is a practical certainty.

Henry Holt and Company, New York.

The Rediscovery of Jesus, Fred Merrifield.

A well-balanced portrayal of Jesus in prophetic not theological terms.

CURTIS W. REESE.

Correspondence

India

Editor of UNITY:

If Daljit Singh Sadharia would say that the trouble with India is "religions," using the word in the plural rather than in the singular, he would be nearer the truth (page 270, UNITY, Jan. 13). But, even at that he would be inconsistent in that he can visualize the change in the political thinking of the people of that country, while he cannot visualize a similar change in the religious thinking of India.

"Cows being slaughtered in a Hindu quarter" and "pigs being thrown into mosques" appear to him to be eradicable episodes in the life of his country. He makes no allowance for an alien power in the land that has kept "sores" festering, or— to use another figure— makes "troubled waters," when there are none, or uses them when they are existent, for the furtherance of the ends of empire.

Moreover Daljit Singh Sadharia ignores altogether the fact that in many communities in India Hindus and Mussulmans do live in concord and real friendliness. We have the invaluable testimony here of no less a person than his countrywoman, Sarojini Naidu, and that of Dr. Cousins, who has lived in that country more than a dozen years. It might interest him to know that right here in New York City, in the life time of my own father, Catholics and Protestants hated each other and killed each other on occasion—some Catholics and some Protestants, that is to say!

And finally to say, in the face of innumerable facts to the contrary, that Jawaharlal Nehru is the first son of India who "has transcended communal distinctions and has rejected what is demoralizing and degrading in Indian politics," is quite an outrageous statement. This is a corking illustration of the old saying that a prophet is not without honor save in his own country. The greatest spiritual figure in the world today, Mahatma Gandhi, acclaimed the earth over for his political sagacity, called "the Great Reconciler," this man does not live for him!! May I quote, for his edification, the following from "Eminent Asians," By Upton Close:

"India was floundering in the morass of her own traditions when Gandhi came. . . . He has taught India what she wants in her inmost soul and what she must do to get it. Whether his method is followed and the ideal result is attained or not, he must go down as the creator of the Indian nation that must finally emerge. Says the *Leader* of Allahabad, 'The vast depths of immobility are heaving with life. The lesson of self-reliance has gone home. . . ' Gandhi is the greatest of the nation-makers of Asia . . . he is the world's unique leader, its modern prophet of the gospel of love. . . . "

Young Nehru would not have been the man he is today had it not been for this marvelous influence of a born leader of men; and he would be the first to say this, were your correspondent to ask where came his influence with a certain portion of the Indian community. To close, perhaps your correspondent will agree with the thought that, if it were not for the youth the fire would go out; but if it were not for the old men, there would be no fire at all! It was taken from an Indian paper.

GRACE GILMAN.

New York City.

Good Friends

I

Editor of UNITY: This is a bit late but here is my $3.00 for another year of the Religion of Democracy.

Can you tell me the address of "Bill" Simpson? His articles in UNITY about a year ago were most challenging.

Congratulations on the completion of Gandhi's Autobiography, a notable work.

The Field

"The world is my country, to do good is my Religion."

NOVEL BY-WAY CRUISE THROUGH JAPAN

Directed by Dr. Frederick Starr, famous American traveler, anthropologist, writer and lecturer.

Sailing from Seattle on the S.S. "President Lincoln," March 22, 1930. Returning to Seattle on the S.S. "President Grant," May 2, 1930.

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See real Japan. Not only the highways but the by-ways, crammed with color, lighted at night with giant paper lanterns. Make pilgrimages to famous old hidden temples. Live and travel, during part of your stay in Japan, in truly native fashion, under the leadership of one who has spent thirty years in intimate study of Japanese life, art and customs. Rarely indeed is an opportunity of this kind possible.

The native life of Japan differs so absolutely from ours in America as to be positively overwhelming. Picture yourself as a member of Dr. Starr's party in Japan in April next,—April, the most attractive month of all the year in the land of the Mikado and of the Rising Sun.

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AT ABRAHAM LINCOLN CENTRE

Friday Morning Forum, 10:30 A.M.

Two lectures by Frederick Starr, anthropologist, author, traveler:

February 7—"Mexico Today" (Political).

February 14—"Education in Mexico Today."

February 21—Ethel Kawin, Research Psychologist of the Behavior Research Fund and Director of the Pre-School Branch of the Illinois Institute for Juvenile Research, "Personality Studies of Childhood."

Single admission, fifty cents.

Lincoln Centre Study Class

Tuesday Evenings. 8:30 P.M.

Four lectures by Professor Robert Morss Lovett, on the subject of "Leading Types in Fiction."

February 18.—"The Growth of the Soil."

February 25—"Madame Bovary."

March 4—"The Way of All Flesh."

March 11—"Anna Karenina."

The fee is $1.50 for entire course, double membership $2.50.

Mrs. B. R. Davidson, Secretary,
5312 Drexel Avenue,
Chicago, Illinois.

ANNUAL MEETING OF NATIONAL FEDERATION OF RELIGIOUS LIBERALS

A regional conference of the National Federation of Religious Liberals and the annual business meeting will be held in the Church of the Christian Union, Rockford, Ill., Monday and Tuesday, February 17th and 18th, 1930. The speakers at the evening sessions will be Judge Roger S. Galer of Mt. Pleasant, Iowa, and the Rev. Julius F. Krolfifer of Davenport, Iowa, on Monday evening, and Dr. Horace J. Bridges of the Chicago Ethical Culture Society and Rabbi Felix A. Levy of Emanuel Congregation in Chicago on Tuesday evening. Two round tables are arranged, the one to be led by Prof. C. Walker Hayes of Rockford College on the subject "Personality and the Group." and the other by Prof. Jordan Cavan of Rockford College, on "Trends in Philanthropic Giving and the Responsibility of the Church." Rev. Charles E. Snyder of Sioux City, chairman of the Executive Committee, will be the guest speaker of the Rockford Kiwanis Club Tuesday noon. Reservations should be made at the Hotel Lafayette.

JOINT NATIONAL PROTESTANT, CATHOLIC, AND JEWISH STATEMENT ON THE RECENT TEXTILE STRIKES

"The Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, the Social Action Department of the National Catholic Welfare Conference and the Commission on Social Justice of the Central Conference of American Rabbis join in expressing their common concern over the serious situation in the textile industry.

"Every one who desires peace and brotherhood founded upon justice has been shocked at the disorder and killings which have recently marked the unrest in the textile industry. The tragedies at Gastonia and Marion, North Carolina, have appalled all who accept the respective ethical teachings of our religions. Right and wrong in such conflicts cannot be decided by violence. To attempt to bring peace by bludgeon and bullet to the disorganized industrial life of the textile industry is contrary to every sound rule of morality. We condemn such a course unqualifiedly. We urge employers and public officials in the textile areas not to suppress by force the protests of the workers and their efforts for the redress of manifest evils, nor to employ legal action backed by force, save in the keeping of the peace by the constituted officers of the law in restrained and disciplined exercise of their duty. We appeal urgently to the workers while picketing and at other times not to use violence against persons or property.

"The unrest in the textile industry and the tragedies in some mill centers have arisen not only from the economic confusion in the industry as a whole, but also from faulty conditions in the relations between employers and employes. That the hours of labor are longer and wages lower than in most industries and are below the standard which the public conscience deems right, is generally acknowledged.

"Employers in the industry, with a few exceptions, have failed to recognize organization of labor and to show a willingness to allow labor that freedom to organize for which the social programs of our three bodies stand. Manufacturers who organize associations of their own and act collectively, often through paid representatives, have no sound ethical basis for objecting to efforts of workers to organize for their own welfare and to act through representatives of their own choosing.

"The tragedies, the unrest and the underlying faulty conditions, combined with the well-known economic difficulties which the industry faces, compel us to urge a thorough study of the entire industry by the Federal Government. We strongly reinforce the

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The articles on Einstein were enlightening to me. In fact I find almost everything in this little magazine of interest and value. Mr. Holmes' book reviews I much appreciate, not least that on Fay's "Origins of the World War."

H. H. HESTER.

Red Cloud, Neb.

II

Editor of UNITY: Have I told you how much I like UNITY? It is the one periodical which to me touches with an understanding hand the harp of life, its harsh chords and its melodious chords, and brings out the melody of those great souls who are the strings of the harp.

My eyes are not strong and I have to save them, but I read all of UNITY.

Boston, Mass. ELSA TUDOR LELAND.

III.

Editor of UNITY: I must ask you to drop me from your subscription list. Not because I do not want your magazine, no, but because I must in the coming year be *very* economical. I shall buy a copy in our church now and then in place of subscribing and promise you to make up for my retreat by boosting UNITY to all I know and secure for you new subscribers. As soon as I feel able to spend again I shall renew subscription. A. J. K.

Brooklyn, New York.

IV.

Editor of UNITY:

Must have UNITY! More power to J. H. H. and his valiant associates.

M. B.

Ojai, California.

recent resolutions passed by several Southern ecclesiastical bodies calling for such a study. The happiness and well-being of all who are affected by the textile industry obviously demand it. To deal with an economic situation such as this, where forces appear as yet beyond individual or group correction, is, in our judgment, plainly the duty of wise and just government."

WORLD ESSAY CONTEST

American School Citizenship League 1930

Open to Students of all Countries

Two sets of prizes, to be known as the Seabury Prizes, are offered for the best essay on one of the following subjects.

1. Open to students in normal schools and teachers colleges, "The Teacher's Opportunity to Strengthen the Kellogg-Briand Pact."

2. Open to all students in secondary schools, "How Would World Peace Benefit the Youth of the World?"

Three prizes of seventy-five, fifty and twenty-five dollars will be given for the three best essays in each set.

United States Judges

Dr. Bernice V. Brown, Radcliffe College, Cambridge, Massachusetts.

Mr. M. L. Duggan, State Superintendent of Schools, Atlanta, Georgia.

Miss Elizabeth Hall, Assistant Superintendent of Schools, Minneapolis, Minnesota.

Mr. Sheldon E. Davis, President, Montana State Normal School, Dillon, Montana.

Mr. Stacy B. Southworth, Headmaster, Thayer Academy, South Braintree, Massachusetts.

Mr. Charles McKenny, President, Michigan State Normal College, Ypsilanti, Michigan.

Contest Closes July 1, 1930

Conditions of the Contest

Each essay must be accompanied by a topical outline and a bibliography with brief notes on each book. Essays must not exceed 5,000 words (a length of 3,000 words is suggested as desirable), and must be written, preferably in typewriting, on one side only of paper 8½x11 inches with a margin of at least 1¼ inches. Manuscripts not easily legible will not be considered.

The name of the writer must not appear on the essay, which should be accompanied by a letter giving the writer's name, school, and home address, and sent to *Dr. Fannie Fern Andrews,* 295 Commonwealth Ave., Boston, Mass., not later than July 1, 1930. Essays should be mailed flat (not rolled).

Each country participating in the contest, other than the United States, shall submit the three best essays of each set (normal and secondary) these essays to be selected by judges appointed in each country. The United States judges will select from these and from the essays written by pupils of the United States, those which in their opinion should receive the prizes. Students may write in their own language. The three best essays selected by the national judges must be translated into English when submitted to the United States judges.

Many teachers in the United States make the writing of the essays a part of the regular school work and send to the League the best essay in the school. Not more than one essay should be sent from each school.

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FEBRUARY

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INDIA IN BONDAGE

Her Right to Freedom and a Place Among the Great Nations

By JABEZ T. SUNDERLAND, M. A., D. D.

Pp. 556. 12 Illustrations. Price at Booksellers $4.00, by mail $4.10.
Lewis Copeland Co., Inc.
Publishers, 119 West 57th St.
New York, N. Y.

This book, just from the press in New York, was published a few months ago in India. The British Government, alarmed at its quick and great sale, suppressed it, and arrested its publishers. Practically all India answered by indignant protests. Mahatma Gandhi published an article in the book's defense, four columns in length.

No other word in our generation has been so universally acclaimed by the highest Indian authorities, as a true and just portrayal of India's civilization, life, and political conditions.

RABINDRANATH TAGORE the poet writes: "If Americans would know the true India, they cannot have a better guide than Dr. Sunderland. I regard his book as the best informed, most just and trustworthy that has come from any pen. A part of its high value is as an unanswerable reply to the misrepresentations in Miss Mayo's **Mother India.**"

MRS. ANNA BESANT writes: "Dr. Sunderland's powerful chapters should be read by everybody who would understand India."

JOHN HAYNES HOLMES says: "No other American is so widely known or so loved in India, as Dr. Sunderland, and this book gives eloquent testimony as to the reasons why."

THE PATRIKA, Calcutta's leading daily declares: "**India in Bondage** easily takes the first place among all the books on India in recent years."